1: Allen H-4 (no date) 1932 R11 Georgia R11



The eastern Caucasus had been famous at least from Achæmenian times as the land of natural fires, and the neighbouring Persian province had borrowed the fame in its name Azerbaijan—*ader-badagan*, the "garden of fire". From the early days of the Arab rule in Shirvan extensive industrial use was made of the petroleum of the Apsheron peninsula. el-Masudi speaks of Baku and "the Naptha country", and Yakuti, himself a native of the place, states that two hundred mule loads a day were, in his time, exported. Marco Polo, who did not himself pass through the Caucasus, had heard tell of Baku oil.

> "On the confines towards Georgiana", he says, "there is a fountain from which oil springs in great abundance, insomuch that a hundred shiploads might be taken from it at one time. This oil is not good to use with food, but it's good to burn and is also used to anoint camels that have the mange. People come from a vast distance to fetch it, for in all the countries round, they have no other oil." [1]

Barbaro's description is as usual distinguished by a certain crude realism in detail.

> "Upon this side of the sea there is another citie called Bachu, whereof the sea of Bachu taketh name, neere unto which citie, there is a mountaigne that casteth foo'the blacke oyle stynkeng horryblye, which they nevertheless use for furnissheng of their lightes, and for the anoynteng of their camells, twies a yere. For if they were not anoynted they wolde become skabbie." [2]

Among products of a more special character, the people of the Caucasus were noted for their caviar,[3] their armour and their falcons. In parts of Daghestan, according to el-Masudi, "*most of the inhabitants are employed in making coats of mail, stirrups, bridles, swords and similar instruments of iron*".[4] Marco Polo had heard the fame of the bowmen of Georgia, and el-Masudi records that from the district of Shulaveri on the Armenian marches, came the prized battle-axes called "Shulaverdian"—"*which are in use with the Sid bihah and other Barbarian corps*".[5] Again, Polo says of Georgia, that "*the country produces the best goshawks in the world, which are called Avighé*",[6] and el-Masudi has a dissertation on the falcons of the Caspian coasts and of Armenia.

[1] Polo (Yule), I, 46.
[2] el-Masudi, I, 438.
[3] Barbaro, 88.
[4] *Idem*, I, 433.
[5] *Idem*, I, 461, see *Encyclopædia of Islam* under Sayabidja, article by G. Ferrand, who states that these people were pre-Islamic emigrants from Sumatra to India, and later to Iraq. They were generally employed by the Arabs as guards and gaolers.
[6] Polo (Yule), I, 50.

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*nesse and as good and thin-shaled as are our filberts. Of these are carried yearly the quantity of* 4,000 *camells laden*".[1]

Tolochanov has some interesting details on the habits and ways of life of the Imerians. They dressed generally in the Turkish or Persian fashion, although they wore their own local costumes which consisted of a sort of long *caftans* with short sleeves. The high-heeled shoes noted by the Venetians were still in use, although Turkish slippers were much worn and the poorer classes favoured sandals. They wore blouses and shirts of all colours except white, and made generally of silk. All classes carried swords and sabres mostly of Persian or German make which they wore even in church. They wore leather belts ornamented with gold and silver, and all carried *kinjals* (the long thin straight Caucasian daggers). For fighting the bow was still in use, but muskets and pistols were common. The most prized horses were the Argamak stallions of Kabardán breed.[2]

The Georgian dynasts even in the dog-days of the Mussulman hegemony maintained a degree of wealth and enjoyed a state of luxury which was in strange contrast to the poverty and misery in which their subjects wallowed all around them. This contrast always has been, and still is, characteristic of Eastern cultures, and for that matter the phenomenon is by no means confined either to the east or to the centuries preceding the Industrial Revolution.

It would be interesting to devote a separate work to the consideration of how the failure to use specie for its proper function of facilitating the circulation of the products of the world has—as a result of the interplay of the instincts for accumulation and ostentation—checked the full use of the natural wealth of the earth by the people living on it. Tolochanov, during his audience of King Taymurazi in his manor in Radsha, and of King Alexander in the palace at Kutais, must have seen before his eyes a very large part of the movable and unusable wealth of Georgia of the seventeenth century. King Taymurazi, although his fortunes had sunk considerably lower than they were when Mishetski visited him ten years before, was living in no little luxury, surrounded by a numerous retinue and making a display of wealth which excited the admiration of an ambassador accustomed to the splendours of the Muscovite court. Taymurazi was a vigorous patriot and one of the most enlightened men of his day. His country was in enemy occupation, desolate and despoiled. And we

[1] *Hakluyt's Voyages*, p. 447. [2] Polievktov, *Tolochanov*, pp. 110 *et seq.*



[3 Cipher Tolochanov - see Ch. T. 116, pp. 344-345 - Analyst]

C. G. 162 101 and east of the Rioni) are Georgian, and Imeret'ian and other west Georgian dialects are spoken there. To the Georgian area belongs also Adjaristan (Adžaristan), the valley of the Acharis-Tskhali, which borders in the south and west on Azerbaidjanian and Osman speaking peoples, and in the west, with the Laz people. The Adjarians (Acharians), like their neighbors, are of Mohammedan faith.

## T'ushuri, Khevsuri and P'shaveli

The northeasternmost Georgians, living in the alpine parts of the central Caucasus, are an interesting and distinct people. Although they speak East-K'art'velian dialects and are Orthodox Christians, the Georgians do not consider them as the same nation. The reasons are not only their inaccessibility and age-long seclusion and independence, but also customs and manners which in this way have been preserved from by-gone times. These remote people make up three tribes: the T'ushuri, Khevsuri, and P'shaveli, who live in the high valleys of the source rivers of the Andi-Koisu, Aragvi, and Argun, and of the Iora. In sharp contrast to other Caucasian peoples, blue eyes are not rare with them. Shields, spears, straight long swords, iron or steel helmets, coats of mail and armor were worn by many of them (usually the Khevsurs) as late as the nineteenth century, and in a few instances, even after the Russian Revolution.

C. G. [142] 411 713

C. G. 291 is used sparingly and limited to patterns in white on shoes and boots, and silver mountings on the belt. The Pshav have adopted Georgian attire.

C. G. • 411 Not only is the Caucasian sober in the use of embellishments on his clothing, which is in itself quite elegant; he also does not wear any ornaments or trinkets. His esthetic sense finds an outlet in the decoration of his arms, however. The sheaths and hilts of daggers and sabers and the grips of pistols were often made of gold or silver, and adorned with precious stones or with niello-work (the latter also on the barrels). The Caucasian dagger--considered as important a part of the attire as is a tie in the West--has a straight, broad, double-edged blade with a groove (blood trough) running down the middle. Formerly, the armature consisted of one or two pistols, tucked behind the belt, a rifle, which the mountaineers always carried in a cover, and a saber. On the belt, various accessories (powderhorn, grease container, flint, etc.) were worn. Only C. G. [713] the Khevsur preserved until quite recently full medieval armor: helmets, coats of mail, shields, swords, clubs and toothed thumb-rings. The armor was worn on festive occa- C. G. [292] sions and also whenever a man might expect to be attacked because he was involved in a blood-feud, which was usually the case.

C. G. 291 The costume of the Caucasian women shows much more local variation than that of